Volume LXI CHICAGO, AUGUST 27, 1908 Number 26

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE RESURRECTION OF THE BODY.

An echo, "Earth to earth and dust to dust,"
Sweeps o'er this ground in haunting melody,
Yet all that man's divining eye can see
Speaks not of death, but life, and nature's trust;
Long since, beneath a slowly crumbling crust,
The ashes of our heroes felt the stress
Of summer suns, the urgent call and press
Of multiplying grass-blades, till the must
Within each fallen atom pushed it forth
Into the processes of life again,
A thing of infinite, eternal worth
To mate with soul, and work with God; hear, then,
As if it called recurrent muster-roll,
The bugle of the fluting oriole.

—Mary S. Savage.

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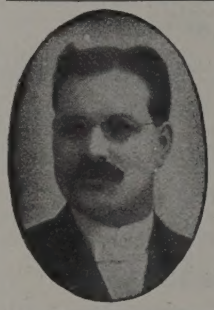

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXI | THURSDAY, AUGUST 27, 1908 | NUMBER 26

It is to you, who are grown men, noble and honorable, that the whole world calls for new work and nobleness. Oh, it is great, and there is no other greatness,—to make human hearts a little wiser, manfuller, happier and more blessed.

—*Thomas Carlyle.*

In view of the distressing events which have called for comment elsewhere, it is refreshing to give this hint of sanity and noble realization of brotherhood on the higher levels of life. Culture is necessarily cosmopolitan and the test of one's culture may well be made the breadth of one's sympathies, the power of appreciating those who are different from one's self. Our correspondent, speaking of the summer work in the University of Chicago, writes:

"You would be so interested in seeing the people at the University this summer. There are many intelligent-looking colored people, a number of Japanese, some nuns and priests, scores of people from the southern states, many quite elderly looking women, and boys and girls who look young enough to be in high school."

F. G. Blair, Superintendent of Public Instruction for the State of Illinois, has published a timely pamphlet of forty pages containing suggestions for school celebrations apropos to the semi-centennial of the Lincoln-Douglas debates in Illinois. The pamphlet is prepared by a committee "From the Advisory Commission of the Board of Directors of the Illinois State Historical Society," of which Prof. E. C. Sparks, recently of the University of Chicago, Prof. James A. James of the Northwestern University, and E. C. Page of the Northern Illinois State Normal School, are members. The pamphlet contains historical data, musical and other selections for a program, with portraits, pictures of birth places and monuments of the great debaters, and a convenient bibliography. It is particularly fitting that the school children of Illinois should take note of this battle of giants, and the Historical Society of Illinois is doing itself credit in leading in the work. Special programs are being prepared for the seven cities where the debates took place, viz., Ottawa, Freeport, Jonesboro, Charleston, Galesburg, Quincy and Alton. The Senior Editor of UNITY is to make the principal address at the celebration at Charleston, the county seat of Coles county, the first home of Lincoln in Illinois, of which mention was made in a recent editorial. We hope that other state superintendents are already busy in preparing for the still more notable anniversary, the centennial of the birthday of the greatest American, which will occur on Friday, February the 12th, 1909. Such a celebration, fittingly celebrated by the school children of America, will do much towards lifting the nation out of the sordid and the narrow into the noble and the broad. After a hundred years the babe that was born in a log cabin in the backwoods of Kentucky has become the honored of the nations and the beloved of mankind.

It is distressing to UNITY to find so prominent and influential an organ as the *Outlook,* confessedly a religious paper, giving room, without protest, indeed with an editorial note of apparent commendation, to an article by Rufus F. Zogbaum, entitled "A Navy for Peace," in which this painter of battleships, who accompanied the "Fleet" around the Horn, glorifies the battleships of the United States and expatiates upon the heroism of the "Blue Jackets" who manned them, and justifies his pride and enthusiasm for the same on the score that they are an efficient peace measure. It is time that intelligent people, particularly representatives of religion, should pierce the sophistry in this convenient argument for complacency. Were this the time and place, the sophistry in this article could be exposed in detail, by the verdict of history, the testimony of psychology, and particularly by the demands of that religion which boasts of being founded on the life and teachings of a "Prince of Peace." But it is not worth while. No social error is routed by argument; it must be outgrown, and the United States of America has already largely outgrown the military spirit, and the maintenance of its army and navy is a difficult task; if for no other reason than that it is hard to find men enough who, wanting in individual ambition and power of initiative, are willing to submit themselves to the listless life involved. A thousand of the "Jackies," which this author glorifies, were so sick of their job, notwithstanding the flowers and the feasting, that they deserted the United States navy on the Pacific Coast during its recent gala day excursion. The same perplexity menaces the land troops. The rash, dissipated or blundering youths who in a moment of danger or despair flee to the army or navy, repent of their rashness and escape the "durance vile" by further disloyalties to the best in human nature.

The recent occurrences at Springfield, Ill., are as humiliating as they are lamentable. The psychology of a mob as an academic problem is easily studied and the phenomena connected therewith are well understood. They belong to the class of emergencies that are represented by a mad bull, a run-away horse, a temporary insanity caused by a conflagration, the stampede of a

panic-stricken army, and the wild extravagances of a religious revival excitement. Such emergencies as these are to be avoided by forethought, and they can be wisely met only by the discipline and self-control that are the results of careful, slow and far-reaching preparation. The surprise and the reproach lie not in the fact that the fire burned down the city but in the fact that the fire was permitted to gain a foothold. It was the inadequacy of the fire department at the outset, however efficiently it may have waged the battle later on. It is easy to blame, and reproaches will be numerous, but Springfield, the capital city of the great state of Illinois, should have had a mayor and a police service that would have made such a mob impossible in its incipiency, which in its maturity required several regiments of soldiers to suppress. Without any knowledge of the personnel of the city administration, there is every reason to fear that partisan politics at the capital city has contributed to the imbecility of the administration that has been covered with disgrace; a foul blot is left upon the fame of Illinois. Governor Deneen acted promptly, as he should, in calling out the military. We have a right to expect of him that he will be as prompt and vigorous in wielding the civic forces that will bring to prompt and full punishment the murderers and that he will do everything within the power of the law to reassure the innocent victims of the cruel, disgraceful, inhuman madness of the "white trash" that by their demeanor put themselves on the lowest level of the colored outlaw. The mob-ridden communities of the South can scarcely refrain from chuckling over the predicament of Illinois as they say, "You're another!" and "You know now how it is yourself!" The friends of law and order have a right to demand of Governor Deneen to show that Illinois is superior to mob violence and is equal to the task of punishing brutality and murder and all desperate crimes with a firm and impartial hand, whether the criminal be white or black.

The announcement following hard upon the heels of the Springfield humiliation that forty or more dainty little boys and girls dwelling in "Saints' Rest"—the Methodist city of Evanston—refused to take part in a very Christian entertainment in the interest of temperance, unless the twenty or more colored children should be withdrawn from the program, is a prompt and timely revelation of the fountain head of the Springfield mob. Race prejudice, the incapacity to go beyond the color of the skin in estimating the worth of a human being, is the mother of crime everywhere. From it spring the saddest brutalities of individuals and of nations. It is always degrading and debauching. The assault of one black man upon one white woman at rare intervals, relatively speaking, is a horrible thing to contemplate, but the innumerable and continuous assaults of white men upon black women is a parallel and a more horrible crime to contemplate. The poor inoffensive victims, "colored," so-called, of this high-stepping mob, bear in their very complexions the damning evidence of white men's bestiality. An African of pure blood is a rare find in the United States today. The race has been corrupted by the infusion of brutal white blood. Let the disgrace be placed where it belongs. Not until all human beings are recognized as the legitimate and sacred children of the Divine and are entitled to the respect, honor and protection that belong to such, will such humiliations cease. *Noblesse oblige!* The obligations of the noble rest upon the white man. What about those Evanston prigs? If it were given to the present writer to decide upon the program of that temperance fête, the white children would be allowed to stay at home and the colored children would be invited to join the pageant. A temperance propaganda that caters to such indignities to human nature is a most efficient instrument of demoralization. Better that the streets of Evanston should run with beer than that they should be kept dry by the propagation of that fundamental prejudice that may ripen, even in this college town, into the coarser indignities of Springfield. Methodism has a proud record as a champion of the oppressed, and a defender of the rights of the humble. May it never grow so "academic" and so enamored of its "reforms" as to belie its heroic ancestry and go back on its splendid record as the friend of the black man and the champion of the brotherhood that is willing to confess here the kinship which it promises in the hereafter, where black and white, bond and free, Jew and Gentile are eligible if they learn to sing the songs of the ransomed. It is not so very far from Evanston to Springfield after all.

Some More New Books

"Paul, the Mystic," a Study in Apostolic Experience, (1) by James M. Campbell, D.D., is the last in the excellent series of the Crown Theological Library to reach our table. Like all the other books in this series, it is easy reading, with large type and clear diction.

"Mystic" is a word that covers a multitude of uncertainties if not of sins, and still, mysticism is the ultimate refuge of the moralist as well as of the worshiper. Paul, the great missionary, was such because, as stated in the preface, he was first of all a poet. To him life was haloed and the tangible real was but a fragment of the intangible ideal. The mystic in Paul is analyzed under the heads of "Religious," "Christian," "Evangelical," "Rational," and "Practical," while the closing chapters are upon "How Paul Nourished the Mystical Life," and "The Message of Paul the Mystic to the Church of Today." A thought-provoking book, in its main contention satisfying to the heart, however uncertain the head may be in approving.

George Hooper Ferris is the Pastor of a Baptist church in Philadelphia, but his book on "The Forma-

(1) "Paul the Mystic; A Study in Apostolic Experience," by James M. Campbell, D.D. Putnam, $1.50.

tion of the New Testament" ([2]) represents such advanced thinking as until recently would be characterized as heretical. It is an illuminating demonstration of his oft-repeated assertion that "The New Testament Church had no New Testament." In twelve chapters he discloses the growth of the literature of the early church, and its gradual crystallization into "The Canon." It is a very helpful, clarifying book, which those who are much in doubt about these things will do well to study.

We have already in these pages called attention to the two books on the Modern Church which appeared almost simultaneously from the pens of Washington Gladden and Joseph Henry Crooker. We want to further enforce our estimate of their value by calling attention a little more in detail to their contents. In Dr. Gladden's book three out of the nine titles in the table of contents are "Is the Church Decadent?" "The New Evangelism," and "The New Leadership." In Dr. Crooker's book the church problem of today is stated. The disclosure is made that while religion grows, the church declines today, and he proceeds to discuss "The Obstacles in the Way," "The Present Situation," "Religion as a Corporate Life," "What Creates the Church?" "What the Church Contributes," "Illustrations of Value," "More Needed Than Ever," "Sinners Inside and Saints Outside," and "Jesus and the Church."

We cannot think of any better preparation for the opening of another year's work on the part of any minister of any creed than the careful perusal of these two books by Doctors Gladden and Crooker.

Quite different from the above named books is the portly volume of Addresses and Speeches ([3]) of Governor Hughes of New York, with an introduction by President Schurman, from the Putnam Press. Doubtless there was a campaign purpose in this hastening of the Governor into a book, with a series of articles first prepared for the *Independent*. But there is much that is valuable in these passing discussions of grave questions. One department is given to the discussion of "Public Office and Party Principles," the second to the "Regulation of Public Service Corporations," the third to "Occasional Addresses," all of them representing the judicial sanity and high ethical dignity of the Governor of New York. A perusal of these pages makes quite clear the reason why Governor Hughes is just now the despair of the Republican bosses. They do not dare drop him, and they retain him at their peril—so disturbing is an honest man, planted on principle, to those who are in politics for the greed of power or of pelf. This book deserves a place among the preceding volumes, which together represent the workings of the better spirit, the freer mind, the emancipated and civic conscience of our day.

([2]) "The Formation of the New Testament," George Hooper Ferris, A.M. Griffith & Rowland Press, Philadelphia, 90c net.

([3]) "Addresses and Speeches of Charles Evans Hughes," Putnam.

THE PULPIT

A Stupendous Prophecy

A SERMON BY REV. STANNARD D. BUTLER TO THE MIDDLETON HIGH SCHOOL, DELIVERED AT CHRIST UNIVERSALIST CHURCH, MIDDLETON, N. Y., JUNE 21, 1908.

It was in the reign of Tiberius Caesar. Eight hundred years had passed away since the Roman had established his stronghold on the hills of the Tiber. From the Palatine he looked out upon "all the kingdoms of the world and the glory of them," and called them his. Within the boundaries of the Roman empire could be counted a hundred nations and more than a hundred millions of people.

The genius of Rome was war. Campus Martius, the Roman common, was named from Mars, the god of war, and was originally set apart for military purposes. Among the nations of modern Europe the military ratio is one soldier to every one hundred of the population. Among the Romans the ratio was one soldier to eight of the population. Those magnificent roads which united the provinces to the imperial city were constructed for military purposes. They were the threads used in the machine of war to weave the fabric of empire. The Roman soldier shared in the spoils of war, and the material with which the empire was builded had been taken from the wrecks of nations. In Rome the soldier was supreme and the sword was the implement of his might.

Brutality is the root and flower of war. Conquered peoples had been exterminated. Men in chains, the remnants of a once free people, constructed the roads, built the bridges and filled the granaries of Rome. Out of a population of a hundred and twenty millions of people, sixty millions were slaves. The Roman father had the power of life and death over his child; the husband had the power of absolute divorce over his wife. Debtors could be cut to pieces or sold into slavery. Gladiatorial contests were perpetuated to amuse the Roman populace and to accustom men to the sight of blood. But seventy-five years before Caesar had fallen in the senate chamber by the sword of his friend, Brutus, an act in keeping with the character of Caesar and of the nation whose spirit he embodied. At the time of our lesson Rome stood upon its seven hills—a gladiator in the arena of the world. The sun glistened from his helmet, but upon his face was written the character of the brute and beneath his foot was the bleeding body of mankind.

In the midst of this world of blood and strife, on a hillside in Palestine, a province of the Roman empire, on the eastern rim of the Mediterranean, sat a calm, strange man, speaking in an informal way to the company that had gathered to listen to his teachings. From where he sat he could see the cross, the symbol of Roman cruelty, as it threw its shadow across the highways of Galilee. Even among the Hebrews, through which race he came, brute force was the ideal power. The dominating expectation of Israel was the coming of a Messiah, who, with his sword, should sever the ties of Roman dominion and re-establish the nation, which, it was believed, was to become the light and the glory of the world.

The home of this reserved man was in the hill village of Nazareth, on one of the great trade routes to the far east, where every pulsebeat in the heart of Rome was felt. At the age of thirty years, he laid aside his carpenter's tools and began his ministry. The common scenes of Israel, the sower that went forth to sow, the woman with her broom, the sparrow

and the fig tree were the means by which he revealed to the minds of men the principles of life and destiny. His sympathies were with the poor. His message was: "The kingdom of God is at hand;" he is called the "Prince of Peace." His purpose was as unswerving as the needle to the pole, his courage was "as the bird that dares the sea." His spirit was as forgiving "as the snow that hides all scars." His diction was chaste and beautiful and his thoughts as profound as the farthest reach of motive and achievement. Sitting there, on the Mount of Beatitudes, this unique personality uttered a most stupendous prophecy. Considering this age in which it was spoken, Israel's expectation of a military leader and the fact that the ground upon which he sat belonged to Rome, before whom all the nations of the earth bowed in fear, it was the most revolutionary thought ever revealed to the mind of man. Even in the light of this age it remains a stupendous prophecy. "Blessed are the gentle," he said, "for they shall inherit the earth." "Blessed are the gentle, for they shall inherit the earth."

What means this saying of Jesus? Think you that here was a mere guess like a statement as to the probable condition of next season's weather? Have we here a wish expressed in terms of reality? Would Caesar's criticism of the Gauls that they believed as true that which they most desired apply to the central figure of the world's history? Wherein is this prophecy so stupendous?

Newton perceived the law by which are steadied the stars in their courses. Jesus of Nazareth revealed the standard by which are determined the worth of men and the destiny of nations. In the light of Newton's discovery the idea of a capricious universe must disappear, the idea of an orderly and a righteous one must come. In the light of Jesus' statement of divine truth, Rome, which ruled the world, must conform to higher ideals or die. Hatred, bigotry and war must give way to tolerance, law and peace. The basis of government must change from brute force to persuasion and consent. The soldier must give way to the educator. A new type of manhood of the character of Christ must come as the blossom of human enlightenment and aspiration. The words of our text mean nothing less than that men of the Christ type are to populate this earth.

Two thousand years have been recorded on the dial of history since this prophecy was uttered. The thoughtless man reads the saying, perceives, maybe, the beauty of its diction, but continues to conduct his business according to the ethics of the jungle and to worship his God in the spirit of hate.

The skeptic shrugs his shoulders and asks: "Viewed in the light of two thousand years of history, what do you think of this prophecy of the Nazarene? Look at Russia occupying one-sixth of the land surface on the globe and dominated by the selfish ambitions of a single man; stand upon the battlefields of the far east, where one may walk for miles upon the skeletons of man, and where mice make their nests in human skulls. Look out upon the Pacific, where sails America's fleet as proudly as once sailed the Spanish Armada. Meditate upon the tolerance of men, the inequalities of wealth, the strife between capital and labor and the rivalry of nations, and tell me what do you think of the prophetic wisdom of the Nazarene?"

What do we think about it? We think that in our text is stated an ethical fact; it disclosed the trend of human progress and is heralded "the one divine far-off event toward which the whole creation moves" —that event being the coming of "God's kingdom," which includes the perfect condition of man on this earth. Charles Darwin speaks of the survival of the fit; Jesus describes the fit. The fit are the gentle, and the history of man in every field of thought and activity affirms the truth of his startling contention. The truth of Jesus' prophecy is affirmed in the evolution of life on this planet. In what form the first spark of intelligence was embodied is unknown. To the time of the annelid the animal embodied functions but little higher than those of the plant.

Then dawned the era of the vertebrate, the age of muscle. What fierce and mighty creatures swam the seas and fought in the jungles during this period!

But size and brute strength were not the goal of evolution, otherwise animals, in comparison to which the mastodon would be as a babe would rule the earth. From the terrific battlefields of primitive jungles a higher order of intelligence appeared. Muscle was tested on the field of battle and found wanting. Agility was tested, but the race was not alone to the swift. The time came when an ounce of brain was worth a dozen ounces of muscle. Out of this dawning of a higher intelligence and the gradual fashioning of a body more suitable to its expression, behold man appeared and took his place as the king of the earth. As higher qualities of mind develop the demands upon these qualities correspondingly increase. When man, in his climb from the far away jungle, pitched his tent at nightfall by the dying embers of morning's ideal, that ideal had traveled on to beckon him on the morrow toward a higher vantage ground. The Roman soldier with his cruelty, greed and cunning, was not the goal of life's ideal. In the fullness of time from the embryo of Israel, whose genius was religion, there appeared the Son of Man—the first perfect blossom in the garden of history. As the first rose in the revelation of purposive, but invisible forces at work in the bush was the prophecy of what is to be, so the appearance of the Christ is the revelation of a world process and is the prophecy of what is to be.

> "A fire mist and a planet,
> A crystal and a cell,
> A jelly-fish and a saurian,
> And caves where the cavemen dwell;
> Then a sense of law and beauty
> And a face turned from the clod—
> Some call it evolution,
> And others call it God."

The truth of Jesus' statement is affirmed in the evolution of ideals in the teaching profssion.

"Mr. Squeer's" type of teacher marked the muscular age in the history of education. There was a time when teachers were hired chiefly for their ability to knock boys down.

"The Hoosier Schoolmaster" is descriptive of a higher era—the age of mind. When the boys locked the teacher out of the schoolhouse the teacher held a board over the chimney and smoked the boys out. When the teacher found a dog locked in his desk he stroked the dog and said: "I wonder what boy would be so mean as to lock his brother in this desk!"

Dodd's manhood was undermined by the teacher whose pride was his ability to argue; by the one whose work was superficial; by the one who sought personal glory. It was restored by the humble, studious gentleman. Teachers are no longer employed to knock boys down or to outwit them by a superior intelligence, but to lift them up and make them men through the power of honest work and noble living. In the field of education the gentleman and the gentlewoman will dominate the profession.

The truth of Jesus' prophecy is affirmed in the evolution of political ideals. Contrast the political atmosphere of the world into which Jesus came with that of America today. Law in Rome was the will of Caesar. Law in America is the will of the people. In Rome every other man was a slave. In America slavery finished its merciless race of a hundred centuries. In Rome polygamy was a social ideal. In America womanhood is exalted; the home is the unit of the republic; to maintain its purity is a sacred obligation. Rome was a partly submerged island in a sea of ignorance. The fort was the stronghold of the empire and military service was compulsory. The stability of a republic abides in an enlightened citizenship. The public school is our stronghold—its product is our pride and boast. In America education is compulsory; life is sacred, property is protected and labor rewarded. The star of humanity's hope hangs in our sky and toward it the oppressed of earth are looking.

It is true that in America there is an apparent tidal wave in the direction of a powerful navy and toward the idea of a nation built on force, but it is as sure to ebb as is the tide of the sea held in check by the law of gravity. There are spiritual forces at work in society in the direction of a brotherhood of the nations, of which The Hague tribunal is an expression, in comparison to which our temporary war aberration is as insignificant as a ripple on the surface. The five nations best prepared for war, England, France, Japan, Germany and America, are in the greatest danger of it, while Holland and Belgium, strong in their apparent weakness and relying for protection upon the sense of fair play in the minds of men, are as tranquil as the stars. That might was right was the folly of Rome, and her doom that right is might is the wisdom of Jesus and his glory.

When the accuracy of the count in the recent mayoralty contest in New York was questioned had Mr. McClellan said, "The integrity of the ballot is vital to a republic. We will recount the ballots and abide by the results," his official career might have just begun. Blessed is the gentleman, for he, in the realm of political life, will inherit the earth.

Can any of you think of a useful profession where the principle of Jesus fails? Of two teachers in the same school, the one gentle, the other brutal, which is more likely to be retained? Of two farmers living on opposite sides of the same road, the one a gentleman, the other a brutal man, which is most likely to prosper? I was reading in my farm journal the other day that kindness in the treatment of cattle brings financial returns. Of two merchants on opposite sides of the same street, one a gentleman the other a brutal man, which is more likely to command patronage? A wave of temperance reform is sweeping over this country. I believe that in twenty years it will be as difficult to purchase intoxicating liquors as it is to secure opium today. As Hannibal saw in the head of his slain brother, Hasdrubal, the doom of Carthage, so in the Duma which represents the rise of the common people the czar of all the Russias reads the doom of tyranny. The fear of the czar is shared by czars the world over. The gentle are to inherit the earth.

Progress toward the Christ ideal is inevitable from the very nature of the universe in which man lives. The word universe is derived from two Latin words, unus, meaning one, and vertere, to turn. The word universe, as you know, means combined into one whole. As the movements of wind and ocean currents have a common cause in the heat of the sun, so all the varied phenomena of history have a common cause in the will of God, whose rule is order, whose law is growth and whose spirit is love.

Paul said: "In Him we live and have our being." Matthew Arnold speaks of the "power not ourselves which makes for righteousness." Man is enveloped in, and is a part of a purposive universe. The storms beat upon the body of primitive man. His question was, "How can I protect myself from these hostile elements?" The answer to his question was clothing for his body, a house looking out upon the river for himself and family and a personality strengthened by thought and work. Standing on the river's brink his question was, "How can I cross to yonder bank whither my child has been carried by the current?" The answer to his question was the canoe, the ancestor of the "Lusitania," which moving as a shuttle back and forth across the sea weaves the threads of peace and enlightenment into the fabric of history. Man perceived intelligence in the universe. The answer to his continued questionings are the inventions and discoveries which lighten the burdens of men and destroy the demons of disease. Man, as he stood there on the edge of the jungle, was ignorant, suspicious, revengeful. To meet the demands of society growing out of the prolonged infancy of the babe, the home became stable and the golden rule was applied to the conduct of the family. It became the law of the tribe. In Athens the limit of its sway was the city wall. In Rome it was the boundary of the empire. Even then its application was limited. Today the idea of the solidarity of the race, the law of co-operation and the spirit of good will are basic principles in all sound economic speculation. Man, in his every thought and act comes in contact with an eternal purpose which demands that he move and that he move in a certain direction. He may obey and grow; he may disobey and die. The suppression of the lower tendencies and the expression of the higher is the way of life. Intolerance scars the soul, tolerance exalts it. Hatred wounds; love heals. Revenge blights; forgiveness glorifies. Attempt to nourish the mind by falsehood, and the spirit droops like a plant in darkness. Find the truth and embody it, and the personality radiates power as the sun radiates light. "Ye shall know the truth and the truth shall make you free." As there is but one point on the horizon whither one may turn to behold the glory of the sun's rising, so there is but one point on the horizon of history whither one may turn to behold the glory of man as he is to be, that is, toward the type of the Christ, humanity's perfect gentleman, who was the Truth. The persistent demand of the universe is that man shall be like him. "The gentle are to inherit the earth."

Atheism and science are not synonymous terms. Spencer speaks of progress through conformity to environment. But environment includes all the forces visible and invisible acting upon a certain organism. A nerve became sensitive to light and evolved into an eye. Another nerve became sensitive to sound and evolved into an ear. Life conforming to its environment, ultimately thought, willed and loved. Thought, will and love constitute a part of man's environment and called him into being as the light produced the eye. That there are fewer atheists today than there were fifty years ago, and that the trend of thought is toward a spiritual conception of the universe is evidence that "the gentle are to inherit the earth."

But has not struggle constituted the forge upon which the mind has been tempered? Does not Paul speak of "a good soldier of Jesus Christ?" Has not war put iron in the blood?

Life is struggle. But the nature of the struggle changes as man progresses. When mind dawned brute strength began to be at a discount. The "good soldier," according to Paul, was one who enlisted not in the army of Caesar but in the service of Christ; who fought not against "flesh and blood" but against the "principalities and powers" of evil, whose sword was "the sword of the spirit" and whose feet were shod with the "gospel of peace."

Members of the class of 1908: The Roman empire which ruled the world on the day when Jesus uttered the words of our text lies buried in the dust of fifteen centuries. The principle upon which it was founded was in violation of the eternal law of progress. The Kingdom of God is at hand. To be a subject of that kingdom requires a moral heroism to which the soldiers of Caesar were strangers. To belong to that kingdom one must be obedient to the law of life, the law of truth and love. "Broad is the way that leadeth to destruction, and narrow is the way which leadeth unto life." To walk in that narrow way is to put iron in the blood.

You are to put iron in the blood by conquering the tendencies inherited from an animal ancestry and by awakening and developing through persistent expression the higher qualities of mind and spirit.

"If my body come from brutes, though somewhat finer than their own,
I am heir, and this my kingdom, shall the royal will be mute?
No! But if the rebel subject seeks to drag me from my throne,
Hold the scepter, Human Soul, and rule thy Province of the brute."

You are to put iron in the blood by giving your influence to every cause that will tend toward humanity's upbuilding—to the cause of temperance, economic justice, education and religion undaunted and in the spirit of good will.

You are to put iron in the blood by helping to make the religion of the world scientific and its science religious.

You are to put iron in the blood by a growing understanding, through studious habits, of God's will as revealed in the leaves of the rocks, the literature of men, and the lives of the great and good of all the ages.

You are to put iron in the blood by mastering the work of your chosen profession. Domsie, of "Bonnie Brier Bush," standing from day to day in the midst of his pupils, alert to find and bring forth the wealth of the soul and rejoicing at the discovery of it with a joy which caused the old schoolroom in the Drumtochty Glen to glow with happiness, represents the warrior of a new day—the king of a new era.

You are to put iron in the blood by climbing, in the attitude of an open mind, a prayerful spirit, and an unswerving purpose, and by helping men so to climb toward the sunlit summit of human attainment where stands the Christ saying unto all the world, "Come unto me, I am the Way, the Truth and the Life."

You are to bear in mind that the gentleman is the man of might, the gentlewoman the woman of power. Jesus of Nazareth was no weakling. He is the mighty man of history.

From the Mount of Beatitudes he moves on through the gathering gloom to the foot of Calvary. Bent beneath the cross he pauses by the wayside to express sympathy for the sorrows of the world. A crown of thorns is pressed upon his brow and the blood trickles down his face, but he utters no word of complaint. Nails are driven through his hands, spikes through his feet. The cross is raised against the background of the threatening sky. Above the jeers and the mockery of men listen to his prayer: "Father forgive them for they know not what they do." There was iron in the blood. In that life was the strength of the mighty Amazon as it flows out to the eternal sea. That the young men of this class may be gentlemen indeed, and that the young women of this class may be ideal gentlewomen is my prayer. "Blessed are the gentle for they shall inherit the earth."

The Business Of Play

LEE F. HANMER, FIELD SECRETARY, PLAYGROUND ASSOCIATION OF AMERICA.

"When the public schools close for the vacation my business begins to pick up." This statement was recently made at a playground meeting by the judge of the juvenile court in a leading western city. At a similar meeting in another city the following testimony was also given by a juvenile court judge:

"About five months ago the physical director of our Y. M. C. A. undertook to provide organized games and athletics for the boys in my district. The gymnasium of a club house in that neighborhood was secured for certain afternoons and evenings, a vacant lot was fitted up as an athletic field and playground, and the boys were organized into teams and clubs. Meetings and practice hours were scheduled and tournaments arranged. During the five months that this work has been in progress the business of my court has decreased seventy-five per cent."

These instances are given to illustrate the fact that the need of organized play is being recognized and the remedy applied in the cities of the West as well as in the East.

A city superintendent of schools stated at one of our meetings that it took several weeks of hard work every fall to bring discipline in the schools up to the point where it was at the close of school in the spring. He suggested supervised playgrounds as a remedy.

Cities are coming to realize that it does not pay to turn the boys and girls loose, not only for the summer, but even after school hours and on Saturdays, with no place for play except the streets, alleys, railroad yards, docks, etc., places in which, in most cities, they are forbidden to play. Dr. Gulick stated the situation pretty fairly when he said: "When a municipality makes it illegal to play in the streets it should provide places where play will not only be lawful but will be encouraged."

The average city child looks upon all out-of-doors as the enemy's country, and therefore abuses the privileges and blessings that he has never been taught to use. When he learns that out-of-doors belongs to the crowd, and to him as a member of that crowd, his attitude is likely to change and he to become a partner instead of a competitor. The boy who plays a game with the policeman by seeing how far he can get into mischief and not get caught is not likely to hesitate to play the same game on a larger scale with the officers of the law when he comes to be a man.

This, however, is the preventive side of playgrounds only. There is a positive side also that is coming to be recognized these days, and it stands for education and morality; for the formation of good habits and the development of character; and makes for citizenship of a higher order.

People are in some way finding this out, and that is why sixty-six cities conducted playgrounds last summer, and 216 are seriously considering the matter for the summer of 1908.

The seed sown at the Playground Congress in Chi-

cago last spring is already bearing fruit, and the indications are that the congress which is to be held in New York City September 8-12, will produce a crop unparalleled in the history of any department of social work.

People have been hearing about playgrounds and reading of the good work that they are doing, and those who are public spirited and progressive are anxious to know more about plans of organization and administration. It requires only a visit by some one in touch with the general movement, or attendance at a convention of playground workers, to bring about definite action. It was for the purpose of meeting this need—and enlarging the need—that the Playground Association of America was organized. Its aim is to serve as a clearing house for playground information.

The agencies by which playgrounds are started and maintained are as varied as the conditions in the different cities. In one city a woman's club will rent or borrow a site, provide the equipment necessary, employ a supervisor, and conduct a summer playground. In another city the work—or play—will be started by the Y. M. C. A., or a civic improvement league, or a public education association, or a city club, or a playground association. Sometimes the beginning is made by the park board, or the school board, or a playground commission. The tendency is for the playgrounds to pass more and more under the direct control of the city. The important thing is to get them started under proper supervision. The best argument for playgrounds is a playground well conducted for a season.

In one city a woman's club has worked for three years trying to get the city authorities to make an appropriation for playgrounds. They did not start the work themselves for fear that they would thus establish a precedent that would make it difficult to get municipal support for playgrounds later. If they had started and successfully conducted a playground the first year that they began agitating the matter, it is probable that by this time the city would have been supplying the funds. They were surprised to find that this was the method by which the majority of playgrounds have been established.

To provide space and equipment only, as some cities have unfortunately done, does not meet the need. Supervision is absolutely essential, and it must be supervision of the right sort. One director put it well when he said that for his helpers he wanted "men that are so manly and women that are so womanly that their manliness and womanliness will rub off on the boys and girls and help them to become of the same sort."

There was a time when play was looked upon as a mere pastime, in the same class with idleness, directly opposed to anything productive of permanent good. Now the physical, educational, and moral values of play and games are coming to be appreciated, and the small cities as well as the large are providing supervised playgrounds. The movement is not local or sectional. From cities of the North, South, East and West come requests for information and advice, and offers of positions for men and women who have training and experience in this work.

The supply of trained playground teachers is woefully limited, just at the time when they are specially needed—the time when playgrounds are "on trial"—in many cities. To meet this demand the Playground Association has appointed a committee to prepare courses of instruction on playground organization and administration to be sent to all normal schools and colleges in the country. Where this subject has been presented to normal schools, and the extent of the movement described, there has been a ready response and requests for suggestions of courses of instruction that may be given.

The fact that in the future supervised playgrounds are to be conducted, not only during the summer vacation but also after school hours and on Saturdays during the whole year, makes it evident that a knowledge of playground work must be a part of the public school teacher's equipment. Those who provide themselves with such equipment will thereby be able to materially increase their income, and will at the same time come into a kind of relation with the boys and girls that will help to solve many of the difficult problems of school discipline.

The indications are that the time is nearly past when school boards will take the position that one did in a city recently visited. A committee from the Woman's Club applied to the board for permission to use a school yard as a public playground under their supervision during the summer vacation. The board discussed the application at length and refused to grant the request on the ground that school property could be used only for "educational purposes."

The experience of some of our older cities in being forced by conditions of congestion to purchase sites for playgrounds at enormous expense, is being heeded by the rapidly growing cities of the West and space is being set aside for this purpose before it is too late. An indication of the tendency in this direction is illustrated by a bill that passed the legislature of the state of Washington last year but was afterwards vetoed by the governor. It provided that in all additions to cities of 10,000 inhabitants or more, one-tenth of the area, exclusive of streets, should be set aside for parks and playgrounds. This idea coincides splendidly with the present widespread interest in city planning. Cities are discovering that they can not afford to go on growing in a haphazard way, and some day be obliged to tear down and build over at enormous expense, and then have only a makeshift at best. Instead they are employing experts to lay out a plan for ultimate development. Happily for the boys and girls, and for the public welfare too, most of our leading landscape architects appreciate the necessity of providing playgrounds as well as parks and boulevards.

Probably the greatest advance that is being made along this line is in a larger use of school buildings and grounds. School boards are coming to realize that it is not good business to have a great educational plant, costing thousands of dollars, in use only five hours of the day for five days of the week during nine months of the year.

The rooms are being used for evening classes and social centers, and teachers are being assigned to the grounds after school hours, on Saturdays, and during the summer vacation. Thus boys and girls are allowed to use the playgrounds instead of being driven off into the streets by the janitor as soon as school is dismissed. Several boards have gone a step further and adopted the policy of purchasing only such new sites as have sufficient space for play, and also of securing additional space where possible in the case of old sites that have no playgrounds.

In one city recently visited the authorities declared that there was no need of giving special attention to play in their city because every school had a good playground and the city had a mile of splendid bath-

ing beach. Investigation disclosed the fact that the children were not allowed to play on the school grounds after school hours, nor during holidays, and that the bathing beach offered no opportunity for use by those not provided with bathing suits. The mayor admitted that many of the children could not afford to own or rent suits. These facts, together with a presentation of the advantages of supervised play, readily brought about a change of attitude.

The important place that playgrounds are being given in civic affairs is illustrated in San Francisco. In spite of their enormous financial burdens in rebuilding their city, they have voted a bond issue of $741,000 for the purchase of playground sites, and on May 20 an appropriation of $20,000 was made for this year's running expenses. A playground commission of seven members has been appointed which will annually present its budget, get its appropriation, and carry on its work just as definitely as any other department of the city administration. Also games and athletics for the schoolboys are being formally organized with the approval and co-operation of the school board.

In Los Angeles a public recreation building is being erected by the playground commission at a cost of $50,000. The city's appropriation last year for the support of the playgrounds was $40,000. A plan of resident supervisors is being worked out successfully in that city. A residence is provided on each playground for the supervisor in charge, thus making it possible for him to become a real part of the community in which he works. At a recent exhibition at one of these grounds the police were utterly unable to control the spectators and keep the playing space clear. The supervisor came to the rescue with his megaphone, and had no difficulty in clearing the field and restoring order. They were willing to respect his wishes because he was one of them and the playground was their property and the children playing there were their children.

The playground must provide interesting activities. Mr. De Groot of the Chicago playgrounds recently said: "I doubt if we can ever build playgrounds that will be one-half as attractive to the boys as the streets, alleys, railroad yards, and docks, teeming as they do with human interest and offering to the boys all the materials that they need for play, and quite contrary to our supposition they ask for nothing better." If we hope to get the children to use those places that are set aside and labeled "public playgrounds" we must see to it that activities are offered there that make these places attractive; that is, there must be "something doing" every minute of the time while these playgrounds are open, and this can be accomplished only by placing them in charge of men and women who understand boys and girls and who have a knowledge of the different kinds of games and activities that appeal to children of different ages.

Proper supervision is the key to success. Play in itself is neither good nor bad, but the mutual relationships involved in play have an influence that may be for good or may be for evil. Therefore we must have play under right conditions, and the city streets are not likely to furnish such conditions, nor is the freedom of the country sure to do so. The properly supervised playground seems to be the solution of the problem. We do not want supervision that restricts and robs play of its spontaneity, but the kind that so regulates and controls that there shall be the greatest possible freedom for all. Freedom is essential to play. In this connection a recent expression by Edward T. Devine is significant: "Growth comes when there is freest choice."

The need of well conducted playgrounds in any community is well illustrated by an instance that recently came to my attention. A boy was arrested for stealing apples. The judge of the juvenile court turned him over to the probation officer who took occasion as soon as they were alone to have a heart to heart talk with him. "Now Jack," she said, "I want you to tell me how you came to get into this trouble. Is it true that you like apples so very well that, if you can't get them in any other way, you just have to steal them? Is it your love for apples that is the cause of all this?" Jack looked somewhat confused and surprised. He had never thought of it in this light before. Then hanging his head in embarrassment he said, "No, ma'am, but it is such fun to have them chase me." What that boy wanted was a game, not apples, and the city is not looking out for its own welfare that does not provide him a means of having his game in a good, wholesome way, instead of forcing him to have it under conditions that are paving the way for greater offenses against the community when he comes to be a man.

"If you take care of the pennies the dollars will take care of themselves," is an adage familiar to us all. It is the motto for thrift and commercialism. The new spirit of humanity and social service is revising it now to read, "Take care of the boys and girls and the welfare of society will be insured."

There are evidences that the cities of our country are looking to supervised playgrounds as a means of doing just this thing.—*From Charities and the Commons.*

Read The Bible For Yourselves

Many years ago we desired to establish a homœopathic college for women. A friend of mine having inherited a million dollars, I urged her to make a generous contribution for this purpose. She said she would consult her pastor, as she did in all her charities. After a few days I asked her what her pastor said. She replied: "He said, 'In all such matters, consult your Bible. You will find there is no mention there of a college for women.' "

I told her to read 2 Chron. 34, and there she would find the prophetess, Huldah, in a college in Jerusalem, thoroughly posted on all the great questions of church and State. For a full account of her great services, rendered in the reign of Josiah the king, read the third chapter in Part II. of "The Woman's Bible." There you will find a most interesting account of the great prophetess.

Again I asked the rich widow to contribute to the woman suffrage treasury, as we were holding conventions and having hearings before the Legislatures of several States. But her pastor said: "This movement is all opposed to the Bible and God's laws. We have no account of women going before Legislatures to plead for their political and civil rights. Again I say, Be guided by your Bible in all such matters."

"Tell your pastor," I replied, "to read the 27th chapter of Numbers. There he will find that the five daughters of Zelophehad went before the Jewish Congress in Jerusalem, to plead for their rights of inheritance. A full description of this great occasion will be found in Part I. of 'The Woman's Bible,' chapter five."

The arguments of these women made so profound an impression on Moses, the great law-giver, that he retired to his closet and communed with the Lord,

who said: "The daughters of Zelophehad are right; give them their inheritance." At that time family property descended only to sons, and went to the church when there were no sons. Thus it was to the interest of ecclesiastics to ignore the natural rights of all in the female line. The reader should take notice that on the first appeal of the daughters of Zelophehad their demands were approved by the Lord, and answered by their rulers, while the daughters of Jefferson, Hancock and Adams have appealed in vain for their civil and political rights for half a century. It would be well for our rulers to enter into their closets and commune with the Lord as to their duty to the daughters of the Republic. Whether the daughters of Zelophehad were more logical and lucid in their arguments, we cannot judge, as we have no report of their speeches. As so many pastors are responsible for the action of women, it would be well for them to peruse their Bibles more carefully before thus misleading them.

As the widow above referred to soon after gave $20,000 to Princeton College, thus benefiting men instead of her own sex, we can appreciate the danger of ignorant advisers.—*Elizabeth Cady Stanton.*

Our Summer Books

Bird-Lore for July-August, 1908, opens with an interesting and copiously illustrated article by the editor on "The Fish-Hawks of Gardiner's Island"—the largest Fish Hawk colony in this country, perhaps in the world. In the accompanying photographs, the life and habits of the birds are vividly portrayed. "The Return of the Snowy Heron" relates in an entertaining way a visit to a breeding colony of these beautiful birds, once so common in the South, but almost exterminated for the sake of their plumes. Measures now being taken by the Audubon Societies for the protection of this colony give promise that the Snowy Heron will, in time, become reëstablished in its former haunts. Mrs. Mabel Osgood Wright contributes an entertaining article on the Tree Swallow, for the benefit of students and teachers.

Those who are interested in spiritualism and are reading what Prof. Lodge has to say on one side, will do well to read the *Open Court* for August—especially "New Marvels of Magic." He shows what can be done without any reference to the supernatural, although it is more remarkable than most of the professedly spirit manifestations. But be sure to read the little sketch entitled "A Perfect Liar." It is good enough to be read twice. On the whole this number of the *Open Court* is about as good as anything friend Carus has ever published.

"Halfway House," by Maurice Hewlett, comes from Charles Scribner's Sons. Here Mr. Hewlett gives us something like the Forest Lovers once more, but that would be asking too much. The volume now on hand is, from the standpoint of the novel, a great book. It contains material enough for five or six of the common sort of high grade novels. It holds passages that are unsurpassably beautiful. It has a lot of excellent philosophy, shrewd comments, and there are several characters never to be forgotten. The book however turns on an un-American sentiment. We are so muddled in our ancestry that we do not understand the English feeling of class distinction. Most Yankee readers will hardly know what to make of Mrs. Germain or Mrs. James. However, the book should not be overlooked by mature readers. It wants a right mind with considerable experience to really comprehend it. There is a sensuousness about this book that is scarcely relieved by the vital passages of profound sociology. Its criticism of the Bible, as an Oriental book, not possible to be understood by Occidental minds, is one of the most just we have ever read. We are rapidly passing beyond the stage of book worshipers; it cannot be done with too much caution, and yet it must come. Our religion and our morality must rest on the plainest facts of modern science, not on the myths of antiquity.

The Committee of One Hundred, on National Health, appointed by the American Association for the Advancement of Science, is publishing a little organ called *American Health*. It has organized the American Health League, which has already nearly twenty thousand members, and demands that a place in the Cabinet be made for an American health officer. A clause looking this way is found in the platforms of both parties, and is endorsed by President Roosevelt. The President is right in saying that the great question of the future for the United States is "national efficiency."

We hope that all of the readers of UNITY read that little paper, "Our Dumb Animals," published monthly in Boston by the Society for the Prevention of Cruelty to Animals. When you get through quarreling over creeds, just spend a little of your moral force in helping along the gospel of mercy, justice, purity and kindness. You will not read more than one or two numbers before you begin to question the probabilities ahead of a race that brings up its children to find pleasure in killing animals.

E. P. POWELL.

"A late lark twitters from the quiet skies;
And from the west,
Where the sun, his day's work ended,
Lingers as in content,
There falls on the old, gray city
An influence luminous and serene,
A shining peace.

"The smoke ascends
In a rosy-and-golden haze. The spires
Shine, and are changed. In the valley
Shadows rise, and the darkening air
Thrills with a sense of the triumphing night—
Night, with her train of stars
And her great gift of sleep.

"So be my passing!
My task accomplished and the long day done,
My wages taken, and in my heart
Some late lark singing,
Let me be gathered to the quiet west,
The sundown splendid and serene,
Death." —*William Ernest Henley.*

A Fable

There was a man who was a subscriber to a religious newspaper. He needed the matter therein contained, and he knew he needed it, and he greeted it with joy when it reached him each week. He read eagerly the editorials and news notes, the church reports, the items of interest, and the correspondence, and the advertisements, and the poems, and the stories. But one day he chanced to find a little thing that he did not like. He did not have to like it. He did not even have to read it. But he was exceedingly angry, and sat down and wrote the editor a letter, and spoke his mind—what there was of it—with great freedom and fluency.—*Christian Evangelist.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Militant Peace.

The Outlook for August 15 contains a paper by Rufus Zogbaum entitled "A Navy for Peace," in which the writer urges the usual arguments to the effect a strong fighting force is a guarantee of peace. He suggests the broadly scattered condition of American interests, the development of our industries, our long expanse of coast line, with the consequent need of immediate readiness for action once a hostile storm cloud appears; the improbability of universal disarmament; and the psychological effect upon foreign peoples of a friendly visit of a fleet of powerful battleships, officered and manned by men of high character and efficient training.

May it not be said, however, that the psychological effect upon the citizens of the nation which sends out before the eyes of the world a mighty array of brute force and takes pride in the display of its claws may not be to encourage a love of peace? Such things have the tendency to substitute jingoism for patriotism, and to foster a spirit of greedy commercialism. Will we not want everything in sight once we become confident that we can get it? May we not be tempted to take the offensive instead of the defensive,—are not our increased desires and the consciousness of international power and prestige likely to lead us into complications that do not always make for peace?

The Race War in Springfield.

Hatred of the negro is not confined to the South. Events of the last few years have made it clear that wherever the negro exists in large numbers the passion of race hatred may need only sufficient provocation to call forth indiscriminate slaughter and injustice toward innocent members of race to which the offender belongs. Last week Springfield witnessed the enaction of another of these atrocities. A mob, disappointed in its attempt to lynch two suspected negroes whom the authorities had removed from the city, instituted in revenge a reign of terror, burning homes of helpless blacks, killing and wounding a number and sending forth a stream of terror-stricken fugitives from the city.

So inhuman a manifestation of hatred for the negro in the very city from which the war governor Yates sent south the volunteer forces of the state in the 60's, and the home of the Great Emancipator, Lincoln, comes as an astonishing piece of information. But those who have been at all acquainted with the situation in Springfield have long feared something of this sort. There has been a growing spirit of lawlessness on part of both races. The last ten years has seen the rapid increase of a class of idle, saloon-loafing, malcontented young negroes, in central Illinois. Springfield has been famous for its notorious "bad lands," and many of those who have been driven out by the recent acts of violence are, to put it mildly, undesirable citizens. But lawlessness is not confined to the ignorant negro. There is a general lowering of respect for law on part of American citizens of all classes, from the great corporation, escaping the penalty for its criminal acts by a technical evasion of the purpose and meaning of the law, to the boy stealing an orange from an Italian on the street corner. Race hatred also is only a part of a larger evil, disrespect for the rights of the other man. The race problem cannot be solved simply down south. The evils from which it springs must be removed from the heart. In spite of indications to the contrary we seem to be gaining slowly in this respect. The presence of the State troops may restore order and procure a temporary respect for law and authority. But what is needed is a systematic education of the people in respect for their own institutions. Would it not be wise for churches and Sunday-schools, instead of always striving to teach children the holiness of Ancient Hebrew law, to establish a course of instruction also in the sanctity of the laws of the State of Illinois?

A Move in the Right Direction.

The colored people of Chicago are forming among themselves a Law and Order League to stamp out lawlessness of part of the criminally inclined of their race. All law abiding citizen will welcome this organization, not only because it will become an effective force in putting down vice, but also will remove the dealing of crimes committed by negroes from the race problem. It means the joining of hands of the better element in both races in the attempt to put down vice regardless of race or color. Coming as it does immediately after the riot at Springfield, it will do more than almost anything else to heal any temporary rupture between the races in certain lines. It will do much to protect the innocent negro from suffering with the guilty, and will go far toward preventing race riots. May the League be organized in other cities. It will have the sympathies of all who long for the reign of justice and peace.

Senator Allison.

From every quarter of the United States come expressions of regret for the national loss sustained by the death of William B. Allison. Many are the words of appreciation for his long and able service to his country. For thirty-five years one of the most prominent members of the Senate, he had a great part in framing the present financial policy of the United States, and although a stanch member of the Republican party, he gained the respect of men of all parties and will be remembered as a high type of American citizenship.

Illinois Primary Election.

Now that there has been time to study the results of the election of August 8, how far can it be said that the new law in Illinois has shown itself successful in breaking up machine rule in political parties? The renomination for Congress of such men as Howard Snapp of the Eleventh District, the seeming advantage in favor of the candidate whose name headed the list, and the apparent defeat of State's Attorney Healy for renomination by the Republicans of Chicago, as a result of the opposition of the liquor men because he had attempted to enforce the Sunday Closing Law, would seem to indicate that there is nothing Utopian about the present political situation, even when the people have the power of nominating candidates. It may be questioned how much truth there is in the suggestion of the *Chicago Tribune* that many of the church people who clamored for law enforcement, permitted an official who tried to perform his duty to suffer defeat through their failure to make good at the polls. One election is not a fair test of a law, there have been some clear gains,—in publicity, if nothing else. The law is a great move in the right direction, but it may serve also to bring out the well-known fact that increased responsibilities without a correspondingly awakened public conscience means increased opportunities for the forces of corruption.

E. D. M.

The Silverhorn

AN ALPINE VIEW.

Fair Silverhorn, we love to gaze
Upon thy pure and peaceful face,
Peering majestic into space,
Glowing with light and full of days!

The sun's rays, falling on thy form
Resplendent, melt no single flake,
Preserving each for man's dear sake,
Hoary and wild through wind and storm.

Around thee, Eiger Jungfrau, stand,
Brave Monck and Wetterhorn are near,
And other Alpine heights appear,
The joy and glory of the land!

Enough thy beauty none can laud,—
No sculpture can with thee compare,
No painting can thy beauty share;
Thy Maker is our Father, God.

Thy silence is the grandest speech,
Thy ministry is one of love,
To lift our souls to heaven above,
Eternal love and truth to teach.

And while devoutly we adore,
We cannot turn from thee aside,
But in thy presence would abide,
And for thee love our Father more.

And Thou who dost the mountains weigh,
Whose love and goodness cover all,
From human need to sparrow's fall,
Our love, ourselves accept, we pray.

A. JUDSON RICH.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, Kentfield, Marin Co., California.)

Helps To High Living

Sun.—It is the way in which a man decides little things, no less than great ones, that indicates what he is really made of.

Mon.—If you know what sort of principles a man is governed by, you can tell approximately what to rely on.

Tues.—All our great social problems, from the economic problem of monopoly to the moral problem of divorce, have their roots in the fact that the calculating selfishness of the individual does *not* make for the good of the community.

Wed.—Neither as a nation nor as individuals are we intelligent enough, to put the matter on no higher basis, for a philosophy of life which should seek to make calculated self-interest the guide of our conduct.

Thurs.—Look at the life of the business man where sole attempt is to make all he can pecuniarily or socially, and see how few have got anything except Dead Sea apples.

Fri.—Whatever you may have learned will be of little value, unless it teaches you some consistent attitude toward the great problems of life with which each man must concern himself, whether he will or not.

Sat.—The philosophy of Christ calls for no less sacrifice than the philosophy of the Stoic, but it calls for them in words which read not like a judgment but like an inspiration.—*Baccalaureate Sermon of Pres. Arthur T. Hadley.*

Robert Raikes

"Oh, Raikes, he rakes the children in;
He rakes them in with love;
He rakes them from the gutter,
He rakes them up above."
Old Cotswold (Gloucestershire) rhyme.

We youngsters (I always class myself with them, no matter how fast the years flit by) have come to regard our Sunday School with much complacence: we take it for granted. Such an important part does the Sunday School play in our lives, and so accustomed have we become to its privileges and benefits, that we have come to consider it as something that always was, and I very much doubt if any of us give much thought as to the origin of this precious institution. Yet it is not such a very long time ago that Sunday Schools were an unknown blessing, and the name of the man who first conceived the idea of giving religious instruction to younger folks in a form in which they could enjoy it is scarcely ever mentioned now. In fact, I doubt if many of us have ever heard of him.

Come, now, I'll challenge you. How many of you know who first started Sunday Schools? Roughly speaking, there are about a million teachers and ten million scholars in the United States today. That is a pretty big army, and an army that is bound to leave its mark on the history of this country. Who was the man who first conceived the idea of its mobilization?

I have a medal stowed away somewhere amongst my precious odds and ends. It is only a pewter medal supported by a faded bit of blue ribbon, but the memory of the occasion of its presentation is as green as if it happened only yesterday.

I draw upon my memory. I step across that gulf of twenty-eight years, and in imagination I am again in the old city of Gloucester, England. The grand old cathedral, hoary and ancient with its ten centuries of age, looms above me

"Like some fair dream,
Rising from out the smoke and mist of earthly things."

I am a youngster, a Sunday School scholar, one of many thousands gathered there that day to do honor to the memory of a man who was their benefactor. We are celebrating the centenary of the foundation of Sunday Schools, which occurred just one hundred years ago in this very city of Gloucester; for it was in 1780 that Robert Raikes, a printer, conceived the idea of gathering in the youth of the town and instructing them in religious subjects.

The *Gentleman's Magazine*, an old English publication of 1784, states:—

"Business leading him into the suburbs of the town, inhabited by the lowest class of the people, he was struck with concern at seeing a group of children, miserably ragged, at play. He was informed that on Sunday the streets were filled with a multitude of wretches, who, having no other employment on that day, spent their time in noise and riot, playing at chuck, and cursing and swearing. To check this deplorable profanation on the Lord's Day he engaged four women, who kept dame's schools, to instruct as many children as he should send to them on the Sunday in reading and the church catechism, for which they were to receive one shilling each."

But Robert Raikes did more than this. Observing the good results which came from his first efforts, he flung himself, heart and soul, into the work. He taught himself, he engaged more teachers. Good men and women from all parts of the city rallied around him, and the great banner of Sunday Schools was unfurled. Its folds shook out in the breeze, and all over the land of England other schools arose on lines similar to and following after the pattern set by Robert Raikes.

In 1803 the Sunday School Union was formed and the grand work progressed at such a pace that not all the wickedness of the land could stop it.

Such importance did the movement achieve that in 1802 Robert Raikes was admitted to an audience by Queen Charlotte, before whom he laid his plans, and received from her active support.

In 1811 the founder died, and for a time the Sunday Schools in Gloucester were closed on account of lack of funds. But the movement now had too great a momentum to be stopped by the death of any one single person, and others took up the mantle that had fallen from Robert Raikes' shoulders. Teachers were no longer paid, as was at first the case, and at once the great stumbling-block to the grand success of the movement was swept away. Services were given to the Lord's work, buildings sprang up everywhere, the army of children and teachers increased, new vigor was put into the work, and it spread and spread, until now it has covered the whole world.

Before the Revolution Sunday Schools started in our country, and now (we can say it without boasting) there are more Sunday School scholars and teachers in the United States of America than in any other country. But in our might and our strength let us not forget Robert Raikes and his first Sunday School at old Gloucester in old England.—FRANK E. SHANNON in *Every Other Sunday.*

Three Rules

The following three rules are said to have been given by an old Quaker to Senator Scott, of West Virginia, when he was a young man. In following them the Senator claims to have made his success in life:

"Not what thee eats, but what thee digests, will make thee healthy.

"Not what thee earns, but what thee saves, will make thee wealthy.

"Not what thee reads, but what thee remembers, will make thee wise.—*Exchange.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Tower Hill Notes

The New Testament studies for the past week have included the gospels of Luke and John, the book of Acts, the so-called Pastoral Epistles, consisting of the Letters to Timothy and Peter, and the Epistle to the Hebrews.

The internal evidence seems to show that the book of Luke was written after the destruction of Jerusalem in 70 A. D., and by the same man who wrote the "We passages" in the book of Acts. This book and the book of Acts form a continuous narrative and should not be separated by the book of John.

We can only guess as to how the names of the suppositious writers were tacked on to these books. Luke, perhaps, kept a diary, and the man who compiled the books of Luke and of Acts had access to this diary or had it in mind. The writers of the day had none of the modern conveniences for criticism. Quotation marks, which often save us in these days from the imputation of thievery, had not been invented, and there was no punctuation of any kind. The earlier manuscripts were written in the old uncial text, without spacing between the words, say nothing of the sentences. The writer of Luke and Acts may have needed a new version of the gospel story for working purposes. His sources of information were: 1. The book of Mark, as we now have it. 2. The present book of Matthew or a proto-Matthew, containing much of the same matter. 3. Oral tradition. 4. Extracts from Luke's diary, more or less complete. To get his point of view, read the dedication of the book of Luke, "To his Excellency, Theophilus." If the book be considered a simple human product, this inscription is needful and fitting, but if supernatural, it is meaningless and impertinent. This preface alone should forever settle the old anxiety and set at rest the old theory of a supernatural origin. The writer's point of view explains the need in his mind for a new rendering of facts. He was disgusted with the Jews and the Christianity of Peter. He had cut loose from the frills and ceremonies of the Petrine order and accepted that of Paul. He had committed himself to the non-Jewish position, and the parable of the good Samaritan, which is told by Luke only, of all the gospel writers, is not primarily a lesson in charity, but in breadth. He was reaching after the cosmopolitan and the universal.

The writer of the gospel of John carries a different spirit and atmosphere. His standpoint is clear. Here Jesus was fully conscious of his Messianic rôle, assuming it from the beginning and carrying it out through life. This book is the most sensitive spot in the Bible for the orthodox, and practically the only sensitive spot for reasonably liberal scholars. It is at once the poorest and the richest book of the New Testament. As history it is impossible, as science it is unreasonable, as theology it is the battleground of the old and new. But it is rich in spiritual faith and trust, and most satisfying to the soul. It is at once the hope and the despair of the rationalist. It is the foundation of mysticism in Christianity; full of the sense that the fact is ever haloed with the larger fact. The book of John teaches more satisfactorily than any other writing in literature the truth that God is spirit, and that they that worship him must worship in spirit and in truth.

In literature this week we came back to the three master bards, who are never left long out of the councils of Tower Hill—Browning, Emerson and Whitman. From Browning we read "Ivan Ivanovitch" and "Echetlos;" from Emerson, "The Seashore," "Day," "The Day's Rations," "The Snowstorm" and "The Titmouse;" from Whitman, among others, "The Voice of the Rain," "A Song of Joys," "The Prayer of Columbus" and that most exquisite and pathetic projection of human tragedy into bird melody, "Out of the Cradle Endlessly Rocking." The leader spoke of the egoism so often criticised in Whitman and explained it as his method of voicing the universal. Another quality of Whitman's poetry was characterized as "a tremendous muscular optimism which will not be put down."

An extra attraction this week was an afternoon reading for the children, from which grown-ups were not excluded. Among the authors drawn upon were Emerson, Burns, Kipling and Browning. The leader deplored the modern tendency to give "baby literature" to children, and put in a plea for something nobler and stronger, taken not from little children's books, but from the great treasure-house of poetry.

The Sunday vesper readings consisted of selections from Kipling, whom the reader characterized as always ravishing to the ear, but often unsatisfying to the soul, as a magician with words, yet seldom rising to the heights which he reaches at times. In illustration of his loftier moods he read "The Settler," "The Explorer," "The Chant Pagan," "The Broken Men," and, greatest of all, "McAndrew's Hymn."

Through the kindness of Miss Stearns, of the Wisconsin Library Commission, one of the State Traveling Libraries has been placed here for our use, an object-lesson in the beneficience of the co-operation for the public good which is doing so much to remove the loneliness and isolation of the rural districts of the Middle West.

These chronicles of the Summer School, inadequate as they are, are but the upper current of the atmosphere of Tower Hill. It is rather in the walks and talks and drives, the porch readings and sunset quiet, and the meditations of the after-glow and the twilight, most of which undoubtedly draw their color from the pavilion studies, that the real life of the Hill is lived. And these go unrecorded to the end of time.

Aug. 17, 1908. E. H. W.

Foreign Notes

THE FIRST INTERNATIONAL CONGRESS OF CONSUMERS' LEAGUES.—We are glad to see in the *Protestant*, of Paris, which does not quite so often as some of our other exchanges—probably for lack of space—take up matters a little outside the strictly religious domain, an extended article apropos of the forthcoming international Consumers' League Congress in Geneva.

The aim of the consumers' leagues, it says, has been from the beginning, the bettering of the conditions of labor for the working classes by giving publicity to the socially good organizations by means of white lists and the label. Some leagues have even given, or offered, their services as arbitrators in case of differences between employers and employes. Others have confined themselves to a thorough study of special questions, such as those of home labor, unionism yellow or red, etc. All, under however widely differing conditions, have been actuated by the same principles of peace and good judgment. All have sought to educate their members socially by pledging them to the avoidance of overwork, late hours and Sunday labor for all those employed by them, either directly or indirectly.

It is seventeen years since the first league was organized in America, where there are seventy today, with several thousand members. In Europe, in 1902, the Netherlands followed her example, then in 1904 France, in 1906 Italy and Switzerland, and in 1907 Germany did the same.

Though for some years an international committee at New York has served as a connecting link between these various leagues, the need of some closer bond has been felt. The first International Conference of Consumers' Leagues, to be held in Geneva September 24-26, will give a fine opportunity for the exchange of ideas and for coming to an understanding as to methods of action.

Various disputed points will come up for discussion at Geneva. The first morning session will be devoted to a history of the leagues of the various countries, presented by their respective delegates. The first afternoon there will be reports, followed by discussion, on the

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usual methods of action by the leagues; white lists, label, investigations, etc. The second day, the rôle of the consumer in industrial disputes and his attitude toward social organizations, very good or very bad, will furnish the material for two papers. Finally, the last session will take up the formidable problem of home labor. Addresses of less importance, but no less interesting, will be scattered through the sessions as time allows. Thus one may hear the following topics treated by expert authorities: The effect of standing on gestation; suppression of night labor; the legal protection of saleswomen; reform in domestic service; garden-cities; the social duties of coöperative stores; the rôle of the state as consumer and as employer, etc.

The Geneva committee of organization is now receiving subscriptions at 5 rue des Allemands; the membership fee is 6 francs. The published proceedings will be furnished to members at 2 francs.

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Mr. de Morsier, deputy and president of the congress, and its general secretary, Mr. W. Viollier, will give any desired information. A brilliant list of members has already been published and will be constantly added to. Here may already be seen, for Geneva, the names of ten members of the Grand Council, of professors of the university, of the editor of the *Journal de Genève*, and others; for Switzerland, those of Mr. Etienne Bauer, of Basel, director of the International Labor Bureau; Mr. Wolf, assistant statistician of Zürich, with those of university professors, pastors and editors, from Neuchâtel, Berne, Fribourg and elsewhere.

France shows a brilliant group of professors, clergymen, doctors, etc., including Marc Saugnier, the famous founder of the Sillon movement, and Wilfred Monod, the distinguished protestant pastor and Christian socialist. There are also already enrolled seven delegates from America, five from Germany, four from England, two from Denmark, two from Italy, two from Luxembourg, one from Russia and one from Austria.

M. E. H.

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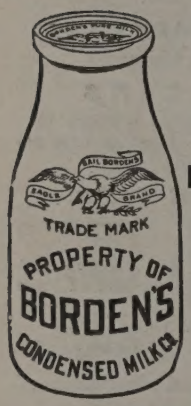

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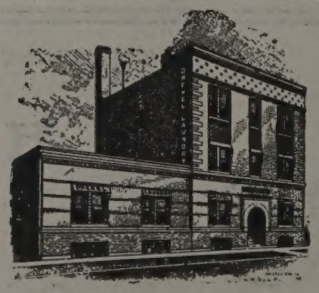

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